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THE POPES NUNTIOES

OR,

The Negotiation of Seignior *PANZANI*, Seignior *CON*, &c. Resident here in England with the Queen, and treating about the Alteration of Religion

WITH

The Archbishop of *Canterbury*, and his Adherents, in the yeares of our Lord 1634, 1635, 1636, &c.

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Together

With a Letter to a Nobleman of this Kingdome, concerning the same.

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A Letter of a private Gentleman, to a person of Honour, concerning this Religious Negotiation.

My Lord,

I Have read with a ſtudious eye this Diſcourſe which your Lordſhip commended to my obſervation, and I muſt confeſſe, that I was not more ſorry that *England* loved *Rome* ſo well, than I am glad the affection betwixt them is thus diſcovered. For although the marks of the *Beaſt* for ſome yeares paſt were legible enough in every corner of this Land, and the *Clergy* generally could ſpeak *Italian*, or were apt to learn it; yet ſuch a ſpirit of Security did poſſeſſe us, and hope and fear had ſuch influence upon our wretched ſoules, that wee could not ſee that alteration which wee lookt upon, and the Goſpel was almoſt fled away before we beleeved it had any wings. But the great and myſterious Riddle is here unfoulded, and thoſe Curtains of *Peace* and *Charity* which did ſo ſpeciouſly cover this *Work of Darkneſſe*, are drawn from off it. He that will not now underſtand that *Tiber* and *Thames* were almoſt in one Channell, ſhall have my vote to graze upon the Mountains, and forfeit his rea-

ſonable ſoule, which in ſo clear a day will not diſcern the waters running. I beleeve your Lordſhip with more boldneſſe will concurre in this ſentence, when you ſhall hear that the *Venetian Embaſſadour* was the Author of this little Story, A man, whoſe Religion would not permit him to favour the reformed Churches, or to blaſt his own with any falſhood eſpecially in an accompt to a wiſe State which had employed him; A man of deare acquaintance with *Panzani*, and although no maſter builder, yet a pious ſervant and ſpectator of the work: When you ſhall alſo hear that the *Italian Copy* was firſt tranſlated into *French* for the great Cardinals ſatisfaction; and I do not doubt it hath good acquaintance in the *Spaniſh Court*, and could ſpeak that language long ago. I could proceed further, but that the limits of a letter cannot receive my thoughts concerning this argument, and my eyes behold ſo much light, that they are altogether dazled with the luſtre. A ſhort time (if God permit) ſhall produce ſuch a volume, which may prove me not only a lover of the truth, but in all lawfull Commands

Your Lordſhips

moſt obedient Servant,

D. T.

THE POPES NVNTIOES:

OR,

The Negotiation of Seignior *Panzani*, Seignior *Con*, &c. reſident here in *England* with the Queen, and treating about alteration of RELIGION

WITH

The *Archbiſhop* of *Canterbury* and his Adherents in the yeers of our LORD, 1634. 1635. 1636. &c.

RELIGION having a great power over the ſpirit of Man, and an incomparable force thereupon to produce effects extraordinarie; ſome men embrace it with ſinceritie of affection as a way leading to true felicitie: but others eſteeme more of it for the generall profit which redounds from it to humane ſocietie, then for any other excellence diſcerned in it. Princes, and ſage Polititians are of this latter ſort of men, giving reverence to it for the

commoditie which they receive from it; as well knowing by experience of all ages, that there is nothing more proper to preſerve men in concord, and render the people obedient to the higher Powers. Therefore the moſt adviſed and reſerved Princes, though in their ſouls they make no account of Religion, yet in appearance they alwayes endeavour to ſeeme extreamly religious, and inflict exemplary puniſhment on ſuch as attempt any thing againſt the puritie of it: foreſeeing with great prudence, that it is impoſſible any alteration of Religion ſhould happen without trouble and diſtraction in the State. And indeed in theſe latter times we ſee thoſe States and Realms which have prevented diviſions of Religion have maintained themſelves in peace and tranquillitie, as *Italy*, and *Spaine*: whereas in others on the contrary where the introducing of new opinions has divided the people, there conſequently Arms have been taken up by one againſt the other; witneſſe *France* and *Germany*. And though ſome Countreys have undergone change of Religion without interruption of their Repoſe; yet if we examine the reaſon of it, we ſhall find the ſaid change to have ſprong from ſome extraordinarie cauſe, rather then from diverſitie of opinion amongſt the people. The ſeparation of *England* from the

the Church of *Rome* was not cauſed ſo much by the deſire of reforming Religion, as from animoſities conceived by *Hen.* 8. againſt the Court of *Rome*, by reaſon of its difficult conſenting to the diſſolution of his marriage with *Katharine* of *Caſtile*. And though under *Edward* his Sonne the Reformation was received by publick conſent of the whole Realme, it was grounded upon the ſame cauſe, and no obſtinate opinion of new doctrine; for under the Reigne of Queen *Mary* the Kingdom was as eaſily reconciled to the Church of *Rome* again, as it had been ſeparated before. Queen *Elizabeth* being come to the Crown, and her intereſts ſwaying her to favour the Reformation, ſhe found her people as far diſpoſed to embrace it as they had been forward to reject it, in her Siſters time; and ſo the length of her Reigne bringing in a permanence of form, ſhe ſo well eſtabliſht it, that it hath ſince firmly continued under her Succeſſors IAMES and CHARLES. But foraſmuch as this Reformation (as has been ſaid) was induced more for intereſt of State, and to deliver that Kingdom from the Popes yoke, then for love of new Opinions: therefore the *Engliſh* did not ſo ingage themſelves to thoſe particular Opinions, but that they have ſince ſet themſelves to reform the abuſe of Religion by reducing themſelves

again to the old practiſe of their fore-fathers. Nevertheleſſe this Realm is ſo perverſly addicted to maintain its own reſolute opinion of excluding the Popes Authority, that this hath been the cauſe, why the Catholicks (who for the firſt 12. yeers conformed themſelves to the policie introduced into the Church of *England*) have ſince ſeparated themſelves from it; and to teſtifie their uniting to the Pope, have refuſed to frequent the Proteſtant Churches, and thereby have framed One partie in that State. *England* being ſo divided into Proteſtants and Catholicks, a conſiderable number of people by reaſon of the warres in *France* and the *Netherlands*, retired into it from thoſe Countreys with their Preachers; and being ſeaſoned and initiated with the doctrine of *Calvin*, they judged the *Engliſh* Reformation but imperfect, and ſo refuſing ſubmiſſion to that form of policie, by this meanes they conſtituted a third partie, named *Puritanes*. Theſe Three factions are ſtill at this day in ſway. That of the *Puritanes* is the moſt potent, conſiſting of ſome Biſhops, all the Gentry and Comminaltie. That of the Proteſtants is compoſed of the King, almoſt all the Biſhops, and Nobilitie, and beſides of both the Vniverſities. The Catholicks are the leaſt in number, yet make up a partie in that

State

State ſufficiently conſiderable, becauſe the body of them is compoſed of ſuch of the Nobilitie as are moſt rich, powerfull, and ſtrong in alliance, and of no ſmall number amongſt the inferiour ſort. Now theſe three Factions in Religion, though they all oppoſe one another, yet the hatred of Proteſtants againſt Puritanes is greater, then againſt Catholicks, and that of Catholicks is greater againſt Puritanes then Proteſtants; and that of Puritanes is greater againſt Catholicks then Proteſtants. And thus both Catholicks and Proteſtants do very eaſily combine together for the ruine and rooting out of Puritanes: and were it not for the intereſts of ſome great ones at Court, who ſerve themſelves by pretext of Religion to attain to their own ends, and thereupon to win their attendance have received them into protection, it would be no hard matter to ſuppreſſe, and quell the Puritanes. The Realm being in this condition there is happened a diſcord amongſt Catholicks which has diſtracted them alſo into Factions, the occaſion whereof was the pretended juriſdiction of Dr. *Smith* an Engliſhman Biſhop of *Chalcedon*, conteſting for the power of Ordinary over all *England*: in which he was abetted with the favour of al the ſecular Clergy, and all Catholicks adhering to them. The Regulars

hereupon and more especially the Iesuites, opposed themselves, & wrote divers books both scandalous and prejudiciall to the power of Bishops: all which have been censured and condemned by the Vniversity of *Paris*: and *Peter Aurelius* a Doctor there has written very learnedly in confutation of the said books. But this did little avail to the appeasing of the difference, it did exasperate rather the Regulars, so that they raised such persecution against the said Bishop, that he was faine to flye out of *England* into *France*, and there he is still residing. And since his retreat the dissention is grown more fierce, insomuch as the Pope taking notice thereof, and desiring to apply some convenient remedie, and yet not cleerly discerning the truth of those affairs, so as they were disguised by the cunning and subtilty of each party: He then resolved to send over some person by whose presence upon the place he might be best informed of the truth for the applying of some expedient to those broyls. Thus in the year 1634. his Holinesse did dispatch into *England* Signior *Gregory Panzani*, a Doctor in Law and Romish Priest, and by his papal Brief dated the 10 of October of the same yeer, directed to the English Clergy and Catholicks, he required and commanded credence to be given him in whatsoever Signiour

Panzani

Panzani on his part ſhould expoſe to them. Cardinall *Fran Barbarini* alſo to accompany his Holines Brief, ſent a Letter of his own to the ſaid Catholicks and their Clergy, with which and his Inſtructions Signior *Panzani* arrived at London the 25. Decemb. 1634 where he ſaluted the Queen, and afterwards the King alſo who received and treated him with much kindneſſe, telling him that He was very welcome: yea His Majeſty remained uncovered during all the diſcourſe, & entertainment. He did alſo deſire conference with the Archbiſhop of *Canterbury*, but was put off and procraſtinated therein from day to day: ſo that at laſt He departed the Kingdom without any ſpeech had with him. From his arrivall at the time of his abode in *England* He much applyed himſelf to Secretary *Windebank*, and the Lord *Cottington*, preſuming by the meanes of the one to maintaine himſelf in the favour of the Archbiſhop and his party, and by the other to avoid the hatred of the contrary ſide. By meanes of a Friend of his He indeavoured to ſound ſome of the Engliſh Doctors of the Archbiſhops Adherents, whether or no the King would permit the reſiding of a Catholick Biſhop of the Engliſh Nation to be nominated by His Majeſty, and not to exerciſe his function, but as His Majeſty ſhould

limit.

limit. This Propoſition was not very pleaſing, yet after better adviſement they anſwered, that Seignior *Panzani* ſhould firſt declare, whether the Pope would allow of ſuch a Biſhop to be deſigned as did hold the Oath of Allegiance lawfull, or at leaſt would tolerate the taking thereof by the Catholicks. In this Seignior *Panz.* would not declare himſelf, excuſing it for want of Commiſſion, and ſo that Treatie was interrupted. Nevertheleſſe to his intimate friend on the ſecond of Octob. 1635. he declared privately that the Pope would never admit any man to govern as Biſhop that ſhould favour the Oath of Allegiance or fidelitie: yet as to the ſaid Oath, ſome Divines of the Archbiſhops party, told the forenamed friend of *Panzani*, that foraſmuch as Catholicks formerly would not take the ſaid Oath of fidelity, becauſe they beleeved it preiudiciall to the Popes authority, and that the Pope might not complain, that the taking of the ſaid Oath was contrary to two of his Briefs prohibiting the ſame: The King did declare that he did intend no prejudice to the Popes Spirituall Authoritie by the ſaid Oath, nor require therein any other fidelity from his Subjects then ſuch as God and Nature obliged them to. And this will and intention of the King

ſhould

ſhould be publiſhed to all Catholickes, at ſuch time as the Oath ſhould be preſented. The Court of England, and the Prelates, with much zeale and paſsion, ſought to procure a toleration of the ſaid Oath from the Pope; alleadging, That if it were in the Kings power to change it; He would retrench all ſuch words, as ſeemed oppoſite to his Holineſſe Authority: But the ſame being conceived, and enacted ſolemnly in Parliament: to change, it was beyond the Kings power; yet the explication appertained to His Majeſty, what the intendment thereof ſhould be; and ſo by a Declaration His Majeſty would cleere That He intended no prejudice to the Pope. On the contrary, *Panzani* replyed; That the Oath containing ſome formall Termes, contrary to the Authority due to his Holineſſe, and the intention of the Parliament; being to oblige Subjects to ſuch fidelity as was due to Princes only; the King ought to change the ſaid Oath, and put in ſuch termes as He pleaſed; ſo long as He altered not the Parliaments intention. Whereupon, We are to conſider deliberately, the different intentions of theſe two Courts. That of Rome, in perpetuall purſuance

of its old pretences, is more ſolicitous and laborious to reverſe and deſtroy the ſaid Oath, becauſe the ſame ſeemes contrary to its temporall Grandour, than to extirpate ſuch hereſies as that Realme is infected with. But the aime of the Engliſh Court is to procure either an approbation, or toleration of the Oath from *Rome*, out of hope to effect thereby a reconciliation betweene both Courts; yet not intending to effect the ſame without verie great advantage, and that in things contrarie to the maximes of *Rome*, to which that will never accord. As for example, to get permiſsion that Catholikes may indifferently frequent Proteſtant Churches; That the Papall power and dignitie ſhall be confeſſed to be only of humane right, &c. And that which perſwades the Court of England, that the Pope may grant his approbation to the Oath, is; becauſe it ſeems that many of the Catholike Doctors, notwithſtanding any Briefs of the Pope to the contrarie; have maintained the lawfulneſs of it, both with their tongues & their pens. As to a reconciliation between the Churches of England and *Rome*, there were made ſome generall

generall propoſitions and overtures by the Arch-Biſhops Agents, they aſſuring that his Grace was verie much diſpoſed thereunto, and that if it was not accompliſht in his life time; 'twould prove a work of more difficultie after his death, that in verie truth for the laſt three yeares, the Arch-Biſhop had introduced ſome innovations approaching the rites and formes of Rome; that the Biſhop of Chicheſter, a great confident of his Grace, and the Lord Treaſurer, and eight other Biſhops of his Graces partie, did moſt paſsionately deſire a reconciliation with the Church of Rome; that they did day by day recede from their antient Tenets to accommodate with the Church of Rome; That therefore the Pope on his part ought to make ſome ſteps to meet them, and the Court of Rome remit ſomething of its rigour in doctrine, otherwiſe no accord could be. And in verie deed, the Vniverſities, Biſhops, and Divines of this Realme, doe daily embrace Catholike opinions, though they

profeſſe not ſo much with open mouth; for feare of the Puritans. For example; They hold that the Church of Rome is a true Church; That the Pope is ſuperior to all Biſhops; that to him it appertaines to call generall Councels; that it is lawfull to pray for the ſoule of the departed; that Altars ought to be erected of ſtone. In ſumme; that they beleeve all that is taught by the Church; but not by the Court of Rome.

There was likewiſe an Engliſh Doctor, that told *Panzanies* forementioned friend; that the King did approve of Auricular Confeſsion, and was willing to introduce it; and would uſe force to make it received; were it not for feare of ſedition amongſt the people.

Theſe affaires being ſo diſpoſed; and the Overture of a peaceable Reconciliation, ſo mature, for the treating of the ſame. Sig. *Panzani* was adviſed to ſpeake no more of the eſtabliſhment of a Catholicke Biſhop in England; that being ſo odious to the Prelates there: but to procure from the King per-

permiſsion for a Nuntio or Agent, from the Pope, to be addreſſed to the Queene; which without any bruit, might reconcile the two Courts.

And *Panzani's* forementioned friend did communicate the ſame to a perſonage, which had many friends about the King: ſo that this expedient was propoſed to the King; and by *Panzani* himſelfe to the Queene.

The King entred into deliberation upon it, with ſome of His moſt intimate Councellors; who did approve thereof: upon condition, That he that ſhould be ſent from the Pope ſhould be no Prieſt.

The King alſo, to ſtop the mouthes of murmurers, when this ſhould be publickely rumored, ſaid in the preſence of many: Why may not I aſwell receive an Embaſſador from the Pope, as I doe from other Catholicke Princes? And an other time; I can now reconcile my ſelfe to the Church of Rome with much advantage.

This affaire being ſo eſtabliſhed by *Panzani* further, to cover his deſignes; and to affoord ſome ſatisfaction; both to the Popiſh Clergy, and Regulars of England: And to teſtifie his care of the maine buſineſſe, for which he was ſent over; he did procure ſome accord betwixt the Seculars & Regulars, by common conſent, upon the 22. Nov. 1635. where the Ieſuites alone would not come in.

Since that time *Panzani* did apply himſelfe to court the amity of the Biſhops, and Clergy of England; and particularly, of the Biſhop of Chicheſter, to whom he was preſented by his old friend: by whom he did alſo careſſe others; injoyning his ſaid friend to make promiſe of Cardinalſhips, to ſuch as lived unmarried; and of penſions, to ſuch as aſpired not thereunto.

As to affaires of the Civill State; the ſaid *Panzani* hath uſed incredible diligence to diſcover the paſsions, inclinations, and dependances of the Kings Councellors; eſpecially,

cially, of ſuch as are well affected to Spaine; and to diſcerne the inclinations of the Prelates, and the meanes of gaining and aſſuring them: as alſo all the Officers of the Princes Houſe, whoſe names hee has all taken, and entred in his memoriall.

In the month of Iuly 1636. there arrived in England as the Popes Reſident, Seignior *George Con* a Scottiſh-man, Secretarie for the Latine tongue to Cardinall *Barbarini*, who was moſt kindly entertained by the King, Queene, and all the Court: and having great acquaintance and friends; hee made much more noyſe and bruit, than *Panzani* had done, by giving and receiving viſits from a great number of the Nobilitie. Yet there is little evidence that hee ſhall advance the affaires of religion better than *Panzani*, becauſe of the diffidence of the Engliſh, to whom he ſeemes a more cunning vulpine man. And though the report is, that hee is inſinuated into the hearts of the Ieſuites, (who now

governe the beſt families of England) yet there is little hope of profit by that means; becauſe if the Court perceive this complyance ; it may diminiſh the good opinion which is now conceived of him. For both the Arch-Biſhop and Biſhop of Chicheſter have ſaid often ; that there are but two ſorts of perſons likely to impeach and hinder reconciliation, to wit, Puritans amongſt the Proteſtants, and Ieſuites amongſt the Catholikes.

Out of this Diſcourſe it may bee inferred (if it be lawfull to make judgement of things future by things paſt) This Realme ſo divided into ſo many factions in matter of religion, and that of the Catholikes encreaſing daily by the countenance of the King, will in time (as is to be feared) be troubled and torne with civill wars, which cannot faile amongſt ſo many parties, when ſome Heads ſhall once appeare to them, and ſuch will ſoone bee found amongſt the Kings children.

FINIS.